THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 37, Vol. XXXIV. Tuesday, September 10, 1872. Price One Penny.

BUSYBODIES.

We have all much to be thankful for. We can rarely take a walk without attracting the notice of observant friends, who straightway inform the world of the fact. If we knock our eye against some hard substance—a stone wall, or an iron railing, for instance—we are sympathized with by commiserating beings, who, as soon as they have left us, inform the next friend they meet that we have been fighting and got awfully mauled. We cannot have an amicable little tiff with our wife—and will not the best regulated couples vary the monotony of their honeyed intercourse by occasional "tiffs?"—without its being noised abroad that we live a cat and dog life. If we assert our marital authority in the mildest fashion, we are set down as perfect brutes; if the gentleness of our nature induces us to give way in trifles, it is reported that we are henpecked, a reproach difficult for a man to bear in a becomingly meek manner. If we owe our tailor a bill, which we are rather tardy in liquidating, the rumor goes forth that we are on the verge of bankruptcy. Because we take a glass or two of good old port after our dinner, it is said that we are confirmed sots, and will, probably, sooner or later, drink ourselves to death. By paying an occasional visit to the theatre, and to gatherings of a festive character at friends' houses, we find that it is openly asserted that we are empty-pated and frivolous. The Rev. Mr. Sleepaway is sometimes rather soporific, and the pew in which we put ourselves twice every Sunday very comfortable. What wonder, then, that the combination is now and then too much for us, and we fall victims to the god of sleep? But what is the result? Why it is declared—of course when we are not by—that we are the very incarnations of evil, and must be dead to all that is godly in failing to listen to the "nice" sermon of good Mr. Sleepaway. If we send our children to a first-rate school, and have them taught Greek and Latin, French and German, mathematics and the piano, drawing, music, and all the accomplishments and branches of a first-rate education, it is pityingly said what fools we are to throw away our money upon what will not be of the slightest utility to our children. If, on the other hand, we almost confine their education to a knowledge of the three "Rs," people sorrowfully murmur that they are surprised we do not know better, and opine that either our resources must be very limited, or our stinginess extremely great. It is, of course, highly satisfactory for us

to know that so many worthy folk take an interest in our affairs; but it is not by any means pleasant that thus should be spread abroad a number of scandalous reports to our disadvantage. We can appreciate the kindness of our friends, evidenced in the interest they take in our behalf, but should feel deeply gratified if their attentions were a trifle less assiduous.

Most of these reports to one's discredit are spread abroad by a certain class of people, who may at once be detected from their conversation, which would lead innocent listeners to the conclusion that they knew everything about everybody. Certainly they do know a good deal. They go about picking up information as untiringly as a country reporter hunts up "paragraphs." They are always ready to gossip. They are prepared to gush over with sympathetic feeling when Mrs. B. relates the peccadilloes of Mr. B., and, by their persuasive and inviting manner, induce the poor soul to say a good deal more than she intended, and upon mature reflection, considers she has any right to. How craftily they insinuate that Mr. B. does not like his home as much as he ought, and is not so generous and kind as he might be. Having extracted an admission to this effect, what touching emphasis they throw into the words "they never knew things were as bad as that." But they will act as mediator; the result of their mediating efforts being, in a general way, that they are met by the "coarse brute" in a manner which is very insulting, and that an open breach is created between husband and wife. They can, in preference to pursuing the course just indicated, adopt another. They may urge injured Mrs. B. to stand up for her rights, and inform her that they would never submit to such treatment. Perhaps Mrs. B. is induced to act as advised, and never regrets doing so but once, and that is ever after. How these people gloat over a really unhappy and discordant household. How they keep on calling there, offering their mock sympathy, their real object being to obtain as much information as they can. How soon they remark if the house is untidy, and the children in the same condition as their home; if Mrs. B. is in a bad temper, and Mr. B. in the sulks. How they endeavor to cheer everybody. Mr. B. is encouraged to linger over his old port after dinner. Mrs. B. is strongly advised, during a very confidential chat, to rush into extravagance. It is, perhaps a just retribution for listeners to such pests that Mr. B's friends should learn—greatly to their surprise—that he is a heavy drinker, and Mrs. B's acquaintances should be told—also to their astonishment—that she is an extravagant woman and an improvident housewife. But it may be said, what matters all this? the idle tales are not believed. Are they not? We should rather think they are. That is the pity of it. You, reader, when you are told that your friend is spending more than his income, and will come to grief, implicitly believe the report. Why do you? It is, apparently, one of the natural instincts of the English people to believe the worst of their neighbors and gloat over their misfortunes. But this would not matter so much if the tales set in circulation were true. But they are not. The busybodies in relating a true account draw upon their imaginations to an alarming extent; and then, after a story has been repeated three or four times, its author would hardly recognize it. They instinctively conclude that unless their narratives are very highly colored, people would not care to listen to them. But the active interference of such folk is what is most to be dreaded. Beware of he or she who tells a parent that sons and daughters should not be allowed to do certain things. Beware, also, of those who carefully scrutinize all you do, and all that there is in your household. They will make mischief in one way if they cannot in another. They must have a finger in everybody's pie. If they cannot conduct their own—as is frequently the case—they can manage your business, greatly to their own satisfaction if to no one else's. So they go on prying and spying about, collecting and repeating all the idle tales they can, sowing dissension far and wide, until they become universally detested, and raise up unto themselves a host of enemies.—*Liberal Review.*

THE MARCH OF CHOLERA.

The cholera, says the *British Medical Journal*, is surely and even rapidly traveling from the East of Europe to the West. It has already almost reached the Russian frontier, and Berlin is growing alarmed. This is not without reason; for, owing to the negligence of the municipal authorities, some of the broad navigable watercourses of the city were a few years ago converted into open sewers. The unhealthy condition of Berlin is proved by the death-rate having increased 1½ per cent. during the last four years; and a visitation of cholera will be very severely felt in a city where drainage is so criminally neglected. A correspondent writing from Cork compares the sanitary system of that city to that of Berlin, and complains that the beautiful river should be turned into a noisome and pestilential drain. Official notice has been received in this country of the outbreak of cholera in St. Petersburg. On the 12th of July there had been, since the appearance of the disease on the 22nd of June, 594 cases, with 54 recoveries and 240 deaths. The number of cases is sufficient to demand from the authorities in this country immediate steps in supervising vessels arriving from the Baltic, and otherwise carrying out similar efficient measures which last year prevented the entrance of the disease into this country. Diarrhœa has already begun to swell the mortality in the metropolis and other towns in England, and we may expect a continued increase during August and September if the weather continues warm.

What preparations, asks the *Morning Advertiser* (July 20), have the Government made, or are they ready to make, to ward off the danger? Is it not notorious that our rivers and running brooks and ponds are little better than sewers and cesspools? That our towns and villages need cleansing? That there are artificial nuisances and abominations wilfully created in the suburbs of our great cities which defy or evade the inefficient laws in existence? Are not the excreta of our towns—which ought to be returned to the earth, from which this "matter in the wrong place" is so much productive force extracted, in order to fertilize our corn fields and market-gardens, to feed our cereal and root crops and vegetables—are not these thrown into the water to pollute and poison it, as also the air which rests on it, and which is charged and saturated with the pestilent exhalations which rise from it? Look at the squalid haunts of fever and small-pox in the purlieus of our huge cities, where poverty and pestilence jointly reign, and gaunt famine stalks abroad, preparing his victims for the stroke of disease, or giving the final blow himself. What has been done here—what is being done, or to be done? Nothing. Session after Session is wasted upon useless measures, embodying ridiculous crotchets that cannot be passed, or which, when they are passed, in a state so mutilated and changed as to be unrecognisable, are found to be unworkable and come to a deadlock.

CRIMINAL JURISPRUDENCE.

There is a growing impression in the public mind that the criminal laws of the United States provide too many facilities for the escape of malefactors. It will not do to attribute the frequent acquittals of cold-blooded murderers in our courts to the lax administration of the laws and the ignorance and weakness of citizens called to serve as jurors. The criminal codes of nearly all the States, as made and interpreted by legislatures and judges, seem to be framed in the interest of law-breaking classes, and it is difficult to read the provisions of our national and State constitutions, our humane legislative enactments, and the maudlin sentimentalism of the judges who try

criminals, without getting the impression that the prisoners, assassins and robbers of the land are a worthy class of people, in great danger of persecution, and that it has become necessary to frame strong laws to protect them from outrage at the hands of law-abiding citizens. This impression is greatly strengthened when we witness the practical operation of these laws in their daily administration in the criminal courts. When the trial of a first-class murderer comes on, the spectacle presented is a curious one. The prisoner is the hero of the hour. If he has money or social position, he secures the services of a gang of calaboose lawyers, celebrated for their success in extricating malefactors from the meshes of the law, and for the dare-devil effrontery with which they brow-beat judges and bamboozle juries. Under the rulings of the court, and in accordance with the merciful provisions of the law, the panel is carefully sifted of its elements of firmness and respectability, until twelve jurors are selected who come down to that standard of ignorance, so happily designated by Victor Hugo as "the very ermine of stupidity without a stain of intelligence." These preliminaries settled, and the family and friends disposed around the prisoner with a view to producing the highest melodramatic effects, the play begins. What happens during the performance—the insults to witnesses for the prosecution, the denunciations of the prosecuting lawyers as blood-hounds seeking a victim, the sheep-faced submissiveness of the judge, the rant and fustian of the defendant's counsel, the weeping of the ninompoop jurors, the wishy-washy charge of the judge, the verdict of acquittal, the hand-shakings and carousals of the murderer with his counsel and friends—these are all familiar to those who have watched the progress and results of our celebrated criminal trials.

We do not believe that these things will be tolerated long in any civilized country. To increase or continue the present facilities provided by our laws for the escape and protection of malefactors will be to cheapen the value of human life and lessen the security of property. It will give boldness to outlaws, encourage the growth of shysters in the legal profession, debauch the legislature, corrupt the judiciary, diminish the value of property, and seriously detract from almost every pleasure of civilized life. The evil is a great and growing one, and has already attained alarming proportions.

As we have already stated, the existence of the evil is not accounted for altogether by laxness in the administration of the laws, for it has its roots deeply imbedded in constitutional provisions, in foolish legislation, and in the perpetuation, by judicial interpretation, of the most absurd requirements of the ancient common law.—*Missouri Democrat.*

THE NINTH COMMANDMENT.

Although the command which makes lying a capital offense occurs almost at the end of the decalogue, in training children we have always placed it at the head of the list. We appeal to the consciousness of our readers and to the observation of all those who have had charge of the young to answer if lying is not among the first, if not the very first offense the child is intentionally guilty of. In a mechanical way, so to speak, children learn to obey their parents and to observe the Sabbath, and with proper management they will not be tempted to tell a lie until they are old enough to understand in a measure the enormity of the offense. If before this time they learn to prevaricate and deceive, the parents are without doubt to blame for it. The mother wishes to spend the afternoon abroad, so she slips away from her little girl after seeing her pleasantly engaged in play, and when the child asks for mamma she is distressed to find her parent gone. Thus she learns to doubt the very one whom of all beings she should most implicitly trust. The boy

cries, and is hushed by assurances that the "old rag man" will get him if he isn't quiet, or as in a case that fell under our eyes two days ago when coming down the Hudson, "hush," said the fond maternal relative, "or that man will throw you into the river." Now we hold that truth-loving and truth-telling lie at the very basis of whatever is excellent in character. Let a man or a woman lack this essential element, and of how little intrinsic worth are all the other virtues without it? Let this be present and we can forgive almost everything else, because in the presence of this sort of character we recognize its possible redemption from every other stain; and moreover the person who *loves* truth will not rest until he has wrought in his moral nature a thorough work, and raised it approximately to the standard of rectitude.

Children ask many questions for the answers to which they should wait until they are older, but when we tell them lies, deceive them, mislead them, we are laying foundations in their souls upon which Satan will surely build.

Lying is the besetting vice of weak characters, and therefore in such the love of truth and the hatred of falsehood should be most assiduously cultivated. Thus will a moral force be raised up which may finally lift the whole being into strength and symmetry. Tact, policy, management are all right and indeed necessary in domestic and social life, but these are perfectly consistent with transparent truthfulness. "The bale of a pail measures no more lying down than it does standing up," and tact is displayed in finding a way through or around difficulties rather than going over them. Engineers have as much reference to ease and economy in the construction of a road joining two cities as they do to its directness. The Hoosac Tunnel busies two or three generations to complete it, meanwhile trains run every hour around the mountains through smiling valleys innocently ignoring the possibility of a more direct though rugged route. We meet every day persons who must be managed properly if we would bring out the pleasant points of their character or repress those which are disagreeable, but this does not imply falsity. There is a way of telling disagreeable truths in a pleasant manner, of administering antidotes to vice of which the recipients are unconscious, of intimating facts that will not bear a frank disclosure. We are not always justified in telling "the truth, the whole truth, and nothing but the truth," for there are very many things that should be passed in utter silence, but we are never guiltless if we speak falsehood, and the culmination of guilt is attained when by example or precept we lead tender feet astray from the bright face of Truth. The child who imbibes with his mother's milk a love for and reverence of truth cannot fail to become a man of integrity, for the virtues, like the graces, go hand in hand, and we are assured that it were better for a man to have a millstone about his neck and be drowned in the sea than that he should offend one of these little ones.

THE MODERN CRIME OF LARGE FAMILIES.

It is time public attention was called to the question of large families. There can be no mistaking the prevailing sentiment in our populous cities in reference to these encumbrances. When modern people marry it is not often with the hope and expectation of bringing up large families of healthy boys and girls to swell the population and increase the pride of the State. Your fashionable lady dreads maternity as involving anxiety, pain, toil and self-denial—evils to be kept at as great a distance as possible. The husband makes his calculations upon financial grounds, and perhaps also upon considerations of his wife's comfort. The thought of having to provide food, attention, clothing and education, for a large family is enough to make any man pause before he ventures upon matrimony, two or three or at most

four children are regarded as about the extreme limit which can be afforded by way of offspring, and every addition to that number is esteemed in the light of a domestic calamity. The sight of a dozen or more children in one household is a rarity. The unhappy and prolific parents are looked upon as curiosities with perhaps a mixture of pity and contempt. Their trials and sufferings in bringing up the tribe creditably, providing them with wholesome food and respectable clothing, and educating them so as to fit them to occupy decent positions in society, may be the subject of gossip among less favored or more fortunate mothers, but very little real sympathy is extended to them in the arduous battle of life. To many, indeed, they doubtless appear in the light of something like criminals, and if, owing to the severe strain imposed upon them in the effort to accomplish their task, and at the same time keep up appearances and pay their way honestly, they sink into a premature grave, the verdict of a highly civilized society is practically "served them right."

There can be no hesitation in saying that this state of things ought not so to be. "Children are the heritage of the Lord." "The fruit of the womb is his delight." "Happy is the man that has his quiver full of them." Parents who beget and bring up large families of healthy children make the State a debtor to them. Large families in a healthy state of society are the home of virtue. They are the germ and source of national strength, and as soon as they begin to be depreciated in public estimation—as soon as the possession of a large family is looked upon as a source of weakness and affliction to a man, just so soon may the word "Ichabod" be written over the portals of that State or city. There may be a fictitious glare of wealth, excitement, population, pleasure, but the real pride and glory are departed.

The evil, so far as the crowded cities of this continent are concerned, equally at least with those of the old world, is an admitted one, and it is patent that means are not unfrequently taken to prevent a natural and healthy increase of offspring—means which ought not to be so much as hinted at, except for the purpose of stigmatising them as they deserve. There is too much reason to believe that many persons abstain from marrying because of the dreaded expenses and labor of bringing up large families; and, no doubt a great stimulus is hereby given to evils of a social character, which need not be further particularized—evils which are peculiarly characteristic of highly refined and civilized communities. It is high time, therefore, that public attention should be directed to this subject, and that all legitimate means should be taken to create or at least favor a counteracting sentiment, before the cankerous blight has attacked that bulwark of morality and social order, the marriage institution itself. Every attempt to invade the sanctities and responsibilities of home life or the marriage tie will, we are convinced, for some time to come at least, be resisted to the utmost by the good sense and wholesome prejudices of the American people as a whole; but if it should become a general thing for respectable married people to look upon a "quiver full" of children in the light of sorrow and a crime, instead of a pride and blessing; if it shall ever come to pass that Christian women, from motives which will not bear the scrutiny of the Allwise, pray to be spared from the burden of child-bearing and child-training; if these poisonous sentiments should spread from the centres of social refinement over the country at large, then, upholders of the marriage relation, look out. The next step of the assault will be against marriage, the citadel of purity and the home affections, and some of the darkest eras of human experience, followed by the lurid flames of retribution, will repeat themselves in history.

There is one practical suggestion tending towards the strengthening of a healthier tone of public feeling in reference to this question of large families which I do not remember to have met with, at any rate in the form in which I propose it, but which I cannot help thinking is deserving of some consideration, if our statesmen and politicians can afford the time in these days of party conflict to entertain any questions of a really practical and humanitarian character.

Unquestionably the great burden and anxiety of large families fall most frequently upon the mother. It is difficult for persons of moderate means and large families to procure domestic help, and the luxury of good boarding-schools is far beyond reach. Why, then, should not the State, as an interested party, provide boarding-schools, both preparatory and otherwise, at which children can be educated and taken care of, at a cost to the parents of very little, if any more, than would suffice for the expense of their board at home? If such schools existed under proper management, and parents could feel that in sending their children there they were placing them under kind treatment, such as would secure at once their happiness and mental progress, and were not sacrificing their own honorable and proper pride, many would no doubt gladly avail themselves of such an opportunity, and the dread of large families would, to multitudes, be taken away.

I do not intend on this occasion to do more than merely make this suggestion, in the hope that it may set some wiser people than myself thinking. There are many reasons why the State should take this matter in hand, and I can think of no sound reason to urge against it. Difficulties would of course be encountered, but where are they not met with? The question is, Is the evil under discussion to be attacked in a practical manner, and how? Ought the having of a large family to be regarded as a social crime, or as nature stamps it, an honor? Has the State an interest in the welfare of its citizens and the proper training of its youth?—*Edward T. Bromfield in New York Citizen.*

PREPARING FOR WAR.

Reorganize the army! Introduce improved systems of drill! Give to the infantry, rifles that will carry bullets to the greatest distance with accuracy, and that can be loaded and discharged with the greatest rapidity! Give the artillery the best rifled cannon! Provide fortifications to protect the troops in case of reverse! Re-build the fleet! Furnish it with the thickest steel plating and the largest ordnance! Invent new explosive materials, and devise plans for using torpedoes to advantage, and supply steam transportation to carry all the fighting men of the nation in one day to any point where an enemy can attack us! Such is the daily demand of the people and the most prominent thought of the chief rulers in many parts of Europe. They ruin themselves in the hope that they will get an opportunity in the course of time to ruin their neighbors. An increase of 400,000 men is to be made to the army in Germany, of twice as many in Russia, of 500,000 in France, of 250,000 in Italy, of 400,000 in Turkey, and 150,000 in Great Britain, so that the total number of men, when the armies are placed on a war footing in Europe is to be 10,000,000. The people of the United States, fortunately, have to keep only 50,000 under arms.—*Alta California.*

RACES AND RELIGIONS.—The whole North American continent has only 38,000,000 of inhabitants, hardly as much as France or Austria. The whole of Central or South America has only 22,000,000; less than Italy. European Russia, with its sixty millions, has as many inhabitants as America, Australia and Polynesia together. More people live in London than in all Australia and Polynesia. China Proper has more inhabitants than America, Australia and Africa together, and India has nearly three times as many inhabitants as the whole of the New World. The result is, that our planet bears 1,288,000,000 of mankind, of which sum total, 522,000,000 belong to the Mongolian, 369,000,000 to the Caucasian, 209,000,000 to the Malayan, 169,000,000 to the Ethiopian, and 100,000,000 to the American race. Divided according to their confessions, there are 335,000,000 of Christians, 5,000,000 of Jews, 600,000,000 belonging to the Asiatic religions, 169,000,000 to Mohammedanism, and 200,000 of heathens.—*Ohio Farmer.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 10, 1872.

FAITH, WORKS AND GATHERING.

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COMPREHENSIVE indeed is the Gospel, or plan of salvation, which has been revealed by God in these latter days for the redemption of all who will receive it. It has to do with our whole being—with our spirits and with our bodies. It has to do with all the affairs of our mortal existence, whether personal, domestic, social or political; it is designed to have the control of all our emotions and of all our actions, until we shall be perfect even as our Father in heaven is perfect, and also afterwards, "even while life and thought and being last, or immortality endures."

The Saints have been taught that the Gospel requires faith, but also that works must essentially follow all true faith. That "faith, if it hath not works, is dead, being alone."

In this connection we offer a few reflections on that all important subject, the Gathering. All Latter-day Saints, in partaking of the Spirit of the Gospel, have faith in the gathering. They believe that it is a duty incumbent upon them to leave the lands of their nativity, their unbelieving kindred and friends. They feel that they owe to their God, whom they have covenanted to serve, and that they owe to themselves, to their progenitors and to their posterity, the duty of going up to the divinely appointed gathering place of God's people. That to God they owe this duty, because he has so commanded, having "set his hand again the second time to recover the remnant of his people;" and because they cannot, in their scattered condition, build up the literal Zion of the last days. That to themselves they owe this duty, so that they be not partakers of the sins of Babylon, and that they receive not of the plagues which God has decreed shall be visited upon the disobedient; that they may learn more completely the ways of the Lord, and render more exact obedience to his will, than they can in a scattered condition, and thus prepare themselves to meet the Lord Jesus when he shall be revealed from heaven. They feel that they owe this duty of gathering to their progenitors, because they cannot be baptized for the dead while scattered. The Lord having said "baptisms for the dead, by those who are scattered abroad, are not acceptable unto me; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead." And that to their posterity they owe this duty, because parental love and solicitude in view of the saving powers of the Gospel, prompt them to place their offspring where they will be less liable to be influenced by the contaminations of a wicked and perverse generation.

The Saints who partake of the spirit of the Gospel have faith in the gathering, for the foregoing and many other potent reasons. In our communings

with them we find all anxious to be gathered. They pray for deliverance; and every company that leaves for Utah, causes those who are left to ardently desire that the time for their migration may speedily come. They manifest the liveliness of their faith too by practicing prudent economy, and hopefully put by their little savings towards their emigration, and otherwise attend to their duties. These, we are safe in judging to be in a fair way to be gathered. Those too poor, and we are happy in believing they are few, to save anything towards their emigration, even with prudent economy, but who are otherwise faithful, are also in a fair way to be gathered in the Lord's due time. But what shall we say of those who express a desire to gather, and even pray for deliverance from Babylon, but who, while they are able, do not practice economy, but on the other hand make a practice of spending just as much as they obtain? We say that their faith, not having works, is dead, being alone. When will they gather? We have no promise for them. We most definitely state that, according to our understanding, if without faithfulness in trying to help themselves, where this is and has been possible, they have not a sufficient claim upon the funds contributed by the industrious and economical faithful in Zion to gather the Lord's poor. The will of the Lord is that all his people should gather; but it is no less his will "that they turn in their mites however small" and thus increase the amount towards their own emigration.

We do not advocate parsimony; we do not advocate a neglect of other financial duties and responsibilities, to gain the increase of means towards emigration. All that we aim at is to induce our brethren and sisters to wisely exercise prudence and economy in such means as they may be blessed with, and then leave the event in the hands of God. We ask them, in respect to their gathering, to show their faith by their works. J. G. B.

THE FOURTH COMPANY GONE.—On Wednesday the 4th inst. another company of Saints, consisting of 602 souls, left Liverpool in the Guion & Co.'s fine steamship *Minnesota*. Elder George W. Wilkins, returning missionary, has charge of the company. Returning Elders James A. Leishman, J. R. Park, C. Madsen, M. Anderson, and P. O. Tommasson form part of this company.

Though some of the Saints were quite advanced in years, the company were in good health and excellent spirits, rejoicing that the time of their deliverance had come.

We unite in wishing them a safe and speedy journey to their destination.

ABSTRACT OF CORRESPONDENCE.

Elder C. H. Wilcken, President of Birmingham Conference, writes:—"I am happy in stating that every thing pertaining to this Conference is working well.

Some thirty-two persons emigrated with September 4th company; we are in hopes that some of the brethren and sisters, belonging to this Conference, and who have the means to gather, will make themselves ready for the next ship. Our sisters in Birmingham are beginning to leave off the fashion of carrying other people's hair, bundles of tow, or whatever else those things are made of, which so many young ladies, and not a few older ones, carry on the back of their heads and sometimes almost half way down their backs."

CORRESPONDENCE.

AT SEA.

Steamship Minnesota,
10 a.m., Sept. 5, 1872.

President A. Carrington,

Dear Brother—We are in sight of Queenstown. The wind is gentle. We have had a little sea sickness. Yesterday afternoon we organized and appointed our local officers for ship duty. The Saints are in good spirits.

With love to all, I remain your brother,

GEORGE W. WILKINS.

Steamship Minnesota, off Queenstown,
Sept. 5, 1872.

President Carrington,

Dear Brother—All are well, aside from the usual indisposition attending a not very rough sea last night and this morning; with this exception our journey, so far, has been a pleasant one, cheered by the joyful countenances and conversation of the many Saints delivered from Babylon, and their singing of many of the songs of Zion.

Such changes in berthing and classification as order, convenience and comfort require, were made yesterday, so that all is ready for the open sea.

With a prayer for the thousands of honest souls we have left behind, that they may soon follow to Zion, we bid you farewell.

Yours in the Gospel,

JOHN R. PARK.

GREAT BRITAIN.

Stony Stratford,
August 30th, 1872.

President A. Carrington,

Dear Brother—In closing my mission in these lands I desire to state that I have had great satisfaction in my labors among the Saints in the Bedford Conference during the fourteen months I have been with them. Since Elder J. V. Robison arrived here I have introduced him to the Saints in the different parts of the Conference, and informed him in regard to the condition of matters and things financially.

I am pleased to state that the majority of the Saints feel well, although their congregations are generally small, yet they have some spirited meetings. During my stay in this land I have been treated very kindly by the Saints, for which they will please accept my sincere thanks. On my return home I hope to labor and plead for the deliverance of the Lord's poor. May we all soon meet in Zion. President Carrington, for your wise counsel I thank you, and pray God to bless you and all those who labor with you in the office, with every blessing you stand in need of.

I remain, yours faithfully,

GEO. W. WILKINS.

Hull, Aug. 31, 1872.

President Albert Carrington — Dear Brother:—

I feel happy to inform you that the work in this part of the field is still progressing. During the present month I have had the pleasure of baptizing twenty persons, while others have been baptized during that time, in different parts of the Conference. The local Priesthood are united with us in endeavoring to disseminate the truths of the Gospel, as thoroughly as circumstances will permit, both by indoor and outdoor meetings, together with every other available means.

It has afforded me much satisfaction of late, to notice that quite a number of the Saints have discontinued the use of tobacco; exchanged their teacups for glass tumblers, not to drink beer in, but water; they can therefore exclaim, in the language of the poetess, "cold water is the drink for me"; while at the same time they are laying up towards their emigration the means that would otherwise be thrown away in the purchase of those useless articles. And not only that, but by pursuing this course they are entitling themselves to the blessings connected with an observance of the "word of wisdom."

I believe the Saints generally, in this Conference, are striving to live up to the privileges of their high calling; although there are those, here, as elsewhere, who, I am sorry to say, manifest a careless, indifferent feeling, ill becoming a Latter-day Saint.

My constant prayer is, that the Lord may add his blessings upon all the honest in heart and hasten the deliverance of His people.

With kind love to yourself and the brethren in the office, I remain your brother in Gospel,

OLIVER G. SNOW.

MINUTES OF A DISTRICT MEETING

HELD AT NOTTINGHAM, SEPT. 1, 1872.

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Elder Thomas Dobson, President of the Nottingham Conference, presiding. Singing. Prayer by Elder Thomas Morley. Singing.

Pres. Dobson addressed the meeting, exhorting the Saints to renewed diligence and faithfulness, after which he called upon the Branch Presidents for reports of their respective Branches.

Elder Joseph Morley represented the Nottingham Branch. Said the Saints, generally, were alive to their duties, but still there was room for improvement. Said they had a very good Sunday school and had commenced out-door preaching.

Elder John G. Smith said the Saints of the Leicester Branch were united with him for the accomplishment of good. The Branch had improved somewhat, and very good out-door meetings were held.

Elder Henry Parks represented the Eastwood Branch to be in tolerably good condition.

Elder Alfred Wright said the Arnold Branch were united, felt well, had a good Sunday school, and out-door meetings had been commenced.

Elder John Lomax said there was room for improvement in the Derby Branch.

Elder John Stanieforth said the Calverton Branch was in good condition; Saints united and desirous of doing their duty.

Elder Benjamin Hayes said the Saints in the Sheepshead Branch were united. They had held one camp-meeting this season, at which they had a very large attendance.

Elder Freeston said the Saints of the Whitwick Branch manifest a desire to live their religion. They have a Sunday school in good condition.

Elder Davies represented the Loughborough Branch to be but few in number, but those few felt well.

President Dobson expressed his satisfaction with the reports given. He advised the establishment of Sunday schools where they do not already exist. He spoke upon the principles of tithing and gathering; said the most direct way to gather is to comply with the law of tithing, and to otherwise discharge the duties of Saints.

Elder John Mendenhall made some appropriate remarks to the Saints on their duties.

Elder Thomas Morley spoke on the duties devolving on the Saints, and related some of his experience in traveling to preach the Gospel.

JOHN MENDENHALL.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 574.

After the strenuous and unremitting exertions of the Saints for upwards of five years to build the Temple of the Lord in Nauvoo, while they were subjected to the most bitter and violent persecutions from their enemies, they were, as a matter of course, highly gratified at having a portion of the house so far completed as to admit of the holy ordinances of the Church being administered in it. The anxiety of the Saints to enjoy the privilege of having their endowments was only equalled by their zeal and earnestness in carrying out the command of God in building the Temple. During the

month of December, 1845, a great many persons received the glorious privilege of endowments.

The efforts of the Saints to find purchasers for their property were generally unavailing. Quite a number of delegates from Catholic churches of different cities and other associations visited Nauvoo, and talked strongly of purchasing or leasing the Temple and other public buildings, and most of them expressed their admiration of the Temple, the beautiful city and its surroundings. But their visits generally terminated with a promise on their part to further consider the question of purchase, and, though the terms offered by the Saints were liberal, only one-half the valuation of like property similarly situated in other parts of the country, being asked, the agents or delegates seldom went farther in the matter than to examine the property and *talk* of purchasing, or leasing.

Some little excitement was caused at Nauvoo, in the early part of December, 1845, by the receipt of news from Washington that the Secretary of War and several other Cabinet officers at the Capital were determined to prevent, if possible, the Saints from moving westward. They fancied they could do so on the plea that it was contrary to law for an armed force to remove from the United States to the dominion of any other government. The rumor then was that the Saints would probably locate in California or Oregon, the territory of which at that time belonged to the dominion of Mexico. It will be remembered that what is now known as Utah Territory also belonged to Mexico at that time, and indeed until some time after it had been settled by the Saints.

The Saints were not going as an armed force to subdue and take possession of the Territory of any other government, and establish an independent one of their own, and enact laws in opposition to, and declare hostilities against the United States or any other country, as they were charged with contemplating. But on the contrary, being forced by the persecutions of their enemies, to abandon the homes which they had made by years of toil, they purposed migrating peaceably to some distant part where they would find a refuge from the power of their persecutors; and they expected to submit to the laws of the government in whose dominion they might locate, as they had always done to the laws of the United States.

President Young told the people that they would go in spite of all the efforts of officers and others to prevent them, as he felt that the Lord would deliver the Saints in the future as He had done in the past.

Conciliatory letters were written from Nauvoo to Stephen A. Douglas and several other members of Congress to secure their influence in opposition to this movement to prevent the removal of the Saints. Several times during the month of December, officers visited Nauvoo for the purpose of arresting President Young and members of the Twelve Apostles, but those brethren managed to elude them, and in order to do so were forced to disguise themselves on several occasions. On the 23d of December the famous "Bogus Brigham" arrest was made. Most of our readers are doubtless acquainted with the incident, from having read the recital of it as given in the sixth volume of the INSTRUCTOR. On the occasion referred to the marshal and several of the State officers, accompanied by a number of troops, entered Nauvoo and rode to the Temple for the purpose of searching it for President Young. On their movements being reported to President Young, who was in the Temple at the time, he devised a plan, which, if carried out, would decoy them from their purpose. To accomplish this, Elder William Miller put on President Young's cap and a cloak similar to his, and met the officers at the door, and allowed them to arrest and take him to Carthage, elated with the idea that he was the real Brigham and not the "bogus" one, which they afterwards discovered him to be, to their discomfiture.

On the 27th of December a United States deputy marshal appeared to again search for the Twelve and others. He was allowed to search every part of the Temple, in viewing which and the city from the tower he expressed his gratification with what he saw. He,

however, had to leave without effecting the object of his search, as those for whom he sought knew from past experience that the easiest and cheapest way to secure justice for themselves was to keep out of the power of officers whose whole aim was to convict and punish the Saints, whether cause of complaint against them existed or not, and they accordingly kept out of their way.

On the 4th of January, 1846, Governor Ford wrote a lengthy letter to Sheriff Backenstos, in which he made a great effort to impress the idea that he had not instituted the late attempt to arrest the Church authorities in Nauvoo, nor aided in it by furnishing troops to accompany the marshal. He stated that it was purely a U. S. Government affair in which he took no official part, and that he refused, when requested by the marshal, to furnish troops. He expressed his belief that the Government would prevent the removal of the Saints westward of the Rocky Mountains, as they would be sure to "join the British" and be more trouble to the United States than ever. He indulged in forebodings and speculations as to the result of the Saints being brought into collision with the Government, and thought it not unlikely that the leaders of the Church would have to separate from the people and become fugitives in the earth, or submit to a trial on their indictments.

It was not much to be wondered at, that the Governor should dislike to "father" a movement that terminated in such a ludicrous manner as did the attempt to arrest President Young. He had shown in his actions with the Saints that he was a rank hypocrite, possessing no sense of, nor regard for, justice, or else that he was a man of no force, and without stamina sufficient to fit him for the lowest public office. The Saints had no fear of submitting to trial on indictments for counterfeiting or any other crime that might be brought against them, if they could only be assured that their lives would not be placed in jeopardy, or that they would not be foully murdered while held for trial as were Joseph and Hyrum Smith; but after the treachery of the Governor on that occasion, they could place no further confidence in his promises.

UTAH NEWS.

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The *Deseret News* gives the following—

PRESIDENT YOUNG AND PARTY.—Logan, Aug. 17.—President Young and company left your city at 5 a.m. yesterday, and reached Hampton Station at 10.45 a.m., whence to this place we came in carriages furnished by the brethren of Cache settlements. We arrived here at 1.45 p.m., somewhat demoralized by excessive dust. To-day the fine large bowery was nearly filled with people from all parts of the county. Elders Geo. Q. Cannon, and F. D. Richards and President Geo. A. Smith addressed the congregation this morning. A splendid feeling seemed to exist. Crops were never before more promising. The red men are here in considerable numbers, all peaceably disposed. The people everywhere are pleased to see the Presidency and the Twelve. Yesterday a grand procession, of nearly all ages, was out, with music, flags, banners and flowers, to greet the visitors and bid them welcome. A. M. M.

MORE ABOUT THE INDIANS.—General D. H. Wells has courteously handed us the following dispatches:—

Mount Pleasant, August 17th.

Gov. Geo. L. Woods, care of D. H. Wells.

Indian depredations here last night. Shall I call out the militia to defend the place, and for services generally in this county? The Indians attacked the telegraph operator about 11 o'clock last night, in front of the office, and, we fear, fatally wounded him. JOHN L. IVIE, Colonel of Militia.

Gen. Wells had an interview with Gen. Ord and Governor Woods in relation to Indian affairs, at which the former proffered all the men and supplies

necessary in any emergency. Gen. Ord and the Governor thought, however, that there were sufficient troops available without making it necessary to call on citizens who were not in the immediate employ of the government.

A body of troops left this morning (17th) for Sanpete, and efforts were being made, which we presume were successful, to obtain transportation for them from the end of the Utah Southern track to the scene of their future operations. Gen. Morrow will accompany the troops in person, and will take an active part in endeavoring to bring about a pacific solution of the grave difficulty, and thus, if possible, avert the dreaded calamity of an Indian war.

We understand an invitation will be given to friendly Indians to use their influence with all the red men, especially with the leading ones, to join in a friendly talk, and an offer will be made to them to the effect that if they feel so disposed a deputation of chiefs can be organized to go to Washington, with a view to visiting the chief authorites of the nation for the purpose of laying their grievances before the latter, if they have any, that they may have the same adjusted.

General Ord and the Governor informed General Wells that they desired it to be understood by the people that themselves and their property would be amply protected. They also stated that should it be found necessary to call on the people to assist the regular military, Gen. Wells would be notified to that effect.

ACQUITTED.—In the case of Oliver C. Obey, on trial for the murder of Charles L. Dolson, the jury of the Probate Court returned a verdict, on August 16th, of not guilty. We may state that the nature of the verdict created no surprise, as we believe it was generally anticipated by the public. When the result of the jury's deliberations was announced in court, the prisoner and his wife embraced each other, and the former received the congratulations of his friends who were present. Both sides of the case were ably conducted, Judge Snow being prosecutor, and Judge Morgan and Col. Jocelyn acting for the defense.

The *Salt Lake Herald* furnishes the following—

GENERAL MCCLELLAN AND PARTY. — General G. B. McClellan and wife, General R. B. Marcy and daughter, Miss Rossell, of New York, Mr. Douglass Robinson, of New York, and Mr. William Robinson, of the East Indian civil service, arrived here last night (16th). The party are traveling in the special hotel car "Cataract" for recreation and the health of the ladies, and expect to proceed leisurely to San Francisco. They left Omaha on Tuesday, remained two days at Laramie, and contemplate stopping here over Sunday. We learn that they have enjoyed their trip so far exceedingly.

MORE OF INDIAN AFFAIRS.—The following dispatch received by Gen. Wells is particularly ominous, as Tabby is a chief of acknowledged influence and his band has so far had the reputation of being friendly—

Spring City, August 12, 1872.

Gen. Wells:—Tabby sends word to all Bishops that he can control his men no longer. He was in Spanish Fork cañon yesterday. I, with a detachment, brought the herd from Thistle Valley yesterday, having started as soon as I got word of the raid at Fairview. The wounded boy, Stewart, is dead.

R. N. ALLRED.

The following telegram was received by Dr. Dodge and placed in the hands of General Morrow.

Fountain Green, August 13, 1872.

G. W. Dodge, U. S. S. Indian Agent:

The Indians have not left yet and do not calculate to. They are stealing our horses and killing men whenever they get a chance, and when they please. Can you send troops and drive them off our border, as they are no longer friendly? As soon as you gave orders not to feed them they began to get mad, and we would very much like your assistance in protecting us and our property. Please answer immediately what you can do.

R. L. JOHNSON.

A telegram from Sanpete, charges an attack made on Friday night on a tele-

graph operator, to the account of the Indians. The following dispatch to Gen. Wells last night may put another face on the matter.

Mount Pleasant, August 17, 1872.

D. H. Wells:—Last night, between ten and eleven o'clock, our operator, J. D. Page, was attacked by some person. Three gashes were cut into his head, one directly over the right eye, cut until you can see the brains; one over the right ear; the skull bone is cut until there has a piece come out. The other wound, on the top of his head, is not cut through. He saw a personage, but does not know who did it. It is doubtful about it being done by the Indians, as was first reported. We would like to have Dr. Anderson come up as soon as possible. W. S. SEELEY.

VENIRE ISSUED.—A venire has been issued for a petit jury, directed to John D. T. McAllister, Territorial marshal, and returnable on Monday, September 9. The jurors are to be selected from Salt Lake—Tooele, Davis, Weber, Box Elder and Cache counties, in the third judicial district. This is for the regular September term of the Third Judicial District Court; and as no venire has been issued for a grand jury it is presumed we will not be troubled with that institution of the dark ages this term.

SUMMARY OF NEWS.

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ENGLAND.

Mr. Mechi, the enterprising model farmer of England, has found that the corn in this year's wheat bears no due proportion to the straw, and he believes we shall have to pay for foreign corn £15,000,000 to £20,000,000 sterling more than in a good wheat season. He infers that there will be less employment for the laborer, and the railway companies will suffer much loss of income. The potato blight has spread with alarming rapidity over the whole of Scotland, causing immense loss; only crops of hay and oats are above the average in the north; wheat is below the average in quality. The harvest in the Isle of Man is said to be very fair, but the wet weather has prevented its being secured in good condition; potatoes are spoken of as a "frightful failure."

The total number of paupers in the metropolitan district last week was 102,393, of whom 31,820 were in workhouses, and 70,513 received out-door relief. Compared with the corresponding weeks of 1871, 1870, and 1869, these figures show a decrease of 18,045, 24,981, and 21,746 respectively. The number of vagrants relieved was 510.

GERMANY.

THE JESUITS.—The rector of the Jesuit schools at Metz has announced to the parents of the pupils his inability to find a temporary establishment within a reasonable distance in Alsace, Lorraine, or Champagne. The German Government has rejected the request of the municipality of Metz for a year's delay in the departure of the Jesuits. The *Soir* of Sept. 3rd says that Bismark, alarmed at the proportions the league of German Catholics is assuming, intends to enter upon negotiations with the Vatican, with the object of coming to an understanding.

The Berlin semi-official *Provincial Correspondenz* points out in a leading article that the interpretation of the Jesuit law, according to which the prohibition of the order does nor interdict the discharge of the ordinary pastoral administration, is inadmissible, and that the authorities of the separate German States can have as little doubt upon the exact meaning of the law as the Federal Government, and that they therefore have to provide for the thorough and efficient execution of the measure.